VOL. 16.

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Lexington

Weekly

LEXINGTON, MISSOURI, SATURDAY, APRIL 24, 1886.



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PLATTENBURG. t the Celebration of the Semi Centennial of the Christian Church at Lexington, April 17, 1886,

Most great movements are generated rent and inevelable loree. Judaism degene ated into a Rabbini-m,of coarse superstition senseless forms and empty ceremonies and rites. Christ denounced the human inventions and devices which despoiled ancient truth of its power, rendering void the Divine commandments by their fruitless and barren substitutions. The Pagan world at the introfluction of Christianity presented a picture of hopeless debasement, seldom equalled in the history of mankind. In the words of Carrar: "Its enormous wealth; its unbound-d self-indulgence; its coarse and tasteless uxury; its greedy avarice; its sense of in-ecurity and terror; its apathy, debanchery and crueity; its hopeless fatalism; its unspeakable sadness and weariness; its strange extravagances, alike of infidelity and superstition have never been exceeded in the story of man." Its whole life debased, its art deof man." Its whole life debased, its art de-graded, its literature smitten with the taint of death. Yet by this very debasement, cravings were begotten for higher and better things. Out of this very sadness and wear;

ness of sated lust, cries ascended into the ears of the Infinite Spirit for deliverance. Out of the world's helplessness a ready reception was made for the healing and redeeming lessons of Jesus, the prince of all the ages. Even from the sublimely sweet and simple truths of the Mighty Master, men drifted away into darkness and moral and spiritual wreck. From the fall of the Roman Empire to that f Constantinople, there was nearly a thous-nd years of gloom, cruelty, degradation imost defying the power of expression; civili ation blotted out, the eclipse of faith and aruth, ignorance and superstition filling the whole earth with the malatia of spiritual leath. The revulsion came at last. The revolution was inaugurated. The recoil from Pagan fictions and folios came. The burden laid upon human credulity became too

bear no other strain, and the war began. In this great period, so full of vast struggles of the mightiest forces, there were three forms of thought contending for the ascendency: 1. Hierarchism, or the religion of the ermation religions. The corruptors of the superstitions that had accumulated during the lapse of years eclipsing wholly the pure essons of primitive truth. Mr. Buckle says his labor was "to establish the right of private udgment; to appeal from the church to in-fliveluals; to increase the play of each man's only is that "it is free thought that has made uries and more of conquests, without parallel in mankind's wondrous career. Yet

lied concieves, the compressive rule of dogsmas, a mine structures. An electronic structure of the great clathest mean they there were the control of the present control of the present control of the present clathest meaning the great principle of the individual sum; the great principle of the individual sum; the great principle of the individual sum; the principle of the great clathest the Niew on one only in the thought and the analysis of the principle of the individual sum; the principle of the great clathest the principle of the individual sum; the principle of the individual sum; the principle of the great clathest the principle of the individual sum; the principle of the great clathest the principle of the great clathest the principle of the individual sum; the principle

Cross Knights, the leaders rushed upon many an embattled eccle-iastical field. Calvinist and

Arminian, Presbuteros and Bishep, Baptist and Pedo-Baptist filled the very heavens with the dissonant jangle of battle-axe and mail. Woe to the heretic who fell into the way of pm 5:52 pm am 6:17 am 1:42 pm 3 04 pm pm 6:12 pm am 6:32 am pm 6:32 am pm 6:32 pm 3:28 pm 3:28 pm burdened with theological absurdities and standing chin-deep in the muddy stream and standing chin-deep in the muddy stream of savage and unholy debate. The whole regigious life of the time, enswathed in the basest follies and degrading superstitions, intolerable rubbish luvented by the framers of unintellizible philosophical quiddities and murky formularies, and labelled creeds. They saw in all this, the beneficent purpose of the Gospel, infinite in its mercy and love, the conversion and regeneration of the race, antagonized, unbelief and its manifold evils generated. Prof. Draper, whom I suppose not to be altogether friendly to religion, yet may still be no improper witness in the case, for it is lueful at least to learn from an enemy, says, in discussing the baleful tendences of communism, nihilism and socialism, manifesting themselves with their destructive and disorganizing aims, not alone in Europe but in our country, that they are begotten by the total extinction of religious in Europe but in our country, that they are begotten by the total extinction of religious belief. All of these in their worst forms aim at the total extinction of the present order and the introduction of chaos. They deny God and Right, the state and property, marriage and the family, giving us instead brainless and cruel anarchy of lawless passion and unrestrained lust. The unbelief from which all these spring, is accounted for in

and unrestrained list. The unbellet from which all these spring, is accounted for in these words: "During the lapse of ages the plain and simple demands of primitive Christianity had been burdened with many Pagan fictions or legends that outraged com-Pagan fictions or legends that outraged common sense. For awhile these enforced by ecclesiastical authority, gained a reluctant credit, but an inevitable day came at length in which they were found out. Such things cannot happen without producing an intellectual revulsion or revolution. There is risk that with the fraudulent much that is true may be swent away. The strain upon true may be swept away. The strain upon human creduality, the outrage of commonsense was too great; its result we see in the wide-spread religious unbelief of so many thousands of men." So he accounts for the unbelief, so also for the vicious and destructive drift so patent in our modern life. And who can safely gainsay these statements? Much to be deplored and greeved over the real transfer of common safely gainsay these statements? Much to be deplored and grieved over, but are they false? It is not charged that Christianity pure and simple as it primitively existed is responsible for this sad state of things, but the accumulated human inventions gathering about it, and eclipsing its glory and power and light. If, indeed, unbelief is produced by the multiplication and enforcement of theological tenets and metaphysical schemes of doctrine, in such an order of things how shall we expend the product of the state o such an order of things, how shall we exdeliverance from the bondage of sin, unde which whole nations have grouned, and sick-ened, and died, and perished from the mem-ory of men, and how is the creation subjected to vanity to be delivered from the bondage of corruption and be introduced into the

fellow-workers as they studied the state of religious in their day.

How shall the conversion of the world be realized? Taking the prayer of the Lord with its rich and measureless meanings, anmely, that all might be converted, kept, sanctified and glorified. To accompish this marvelous ascensive development, the union of all believers is the necessary condition precedent. I pray that they all may be one, all that believe on me through their word, that they may be one, that the world may believe, that the world may know that Thou has sent me. Here is the key, the punctum saliens, the source and fountain of the whole movement with which you and I are identi-

movement with which you and I are identi-fied. Starting from these two related conceptions our work has developed into its

CHRISTIAN UNION. There are a great many questions with which we have been closely identified and that have largely entered into our historically religious life, not at all thought of by these men in the inception of the movement. A great many of our people have greatly misconceived the purpose of Mr. Campbell. One of our own preachers once said to me that Mr. Campbell was the only man among us who saw to the end of the proposed work. The man who thinks our mission is to help settle the disputed problems of speculative of our own preachers once said to me that for Campole in was the one to the series of the control of the contro

Christ.

Our Fathers expressed their view of the case in their own day in the following statements; the condition was:

1. Anti-Christian—Because it destroyed the unity of the visible Body of Christ.

"There is one Body," in its essence and or-

of Christ is torn and mangled, broken and dismembered, marred, insulted and spat upon in the house of its friends, by this foul spirit of schism and discord. Eternity only will reveal the dreafdtile normity of sin, the vastness of the evil, wrought in this world of ours by the tyrannous domination of creed and dogma over the housan mind and constitute of the stream of the evil, wrought in this world of ours by the tyrannous domination of creed and dogma over the housan mind and constitute of the stream of the evil, wrought in this world of ours by the tyrannous domination of creed and dogma over the housan mind and constitute of the stream of the evil, wrought in this world of ours by the tyrannous mind and constitute of the constitute of the constitute of the constitution of the constitution of the constitution of a belief in doctrine resist in the world was a bar to this stream of tendence, but the wind worn ware by its resistices sween, as they ought to be. Start the will be worn ware by its resistices sween, as they ought to be. Start the will be the stand as a bar to this stream of tendence, that they will be worn ware by its resistices of ourself the worn ware by its resistices of the will be the stand as a bar to this stream of tendence, but they will be worn ware by its resistices of the will be the stand as a bar to this stream of tendence, but they will be worn ware by its resistices of the will define the worn ware by its resistices of the will be the proposed to the mank which they are resistent to the stand as a bar to this stream of tendence, but they will be worn ware by its resistions as a paper tain to Christian relation of a belief in doctrine to the stand as a bar to this stream of tendence, but they will be worn ware by its resistions as they only the worn ware by its resistions as the will be worn ware by its resistion of the stand as a bar to this stream of tendence, but they will define the worn ware by its resistence of a visible times. It has a been one change, which and they was the to

"the volunteered offices of some self-authorized Church Congress," and they may be all that, but whether or no, they are the undentiable evidence of an onward movement, gathering strength and breadth and sweep. Day by day it has gathered and will, till like a mighty, broad-breasted stream, awful in its majesty, it will bear away all opposition to the age of creed-making is past," Having no funereal limbo of dead creeds, and lift up the saving power, dividing methor tendencies as Rolls of Christ wade one into the full police.

ecessary to the conversion of the world, the uestion naturally arose on what basis. Was nion on any one of the existing creeds possiot. No purely speculative scheme could be-come the ground of universal agreement, amply because it was epeculative. In the article of Dr. A. A. Hodge already referred to we find words that supply a reason, and the reason the Campbells had, Dr. Hodge seems to think that the distracted state of Christendom is providential and intentional, so that out of these discords might come profoundest harmonies to the church. Both they are discords as he confesses. It would have been a simple thing, he says, to find a homo-geneous society of the undifferentiated family of Adam numerically multiplied. But for thousands of years, God, he says, has been breaking up that family into a multitude of varieties (not simply a numerical multiplica-tion.) passing all enumeration. In Arctic, torrid and temparate zones; on mountains, under political, social and religious constitu-tions, then all possible complications of per-sonal idiosyncracy and personal environment. God has been drawing human nature through endless modifications. All these varieties en-ter into and contribute to the marvellous

valleys, coasts, continents and islands; in end-lessly drawn out successions of ages, under the influence of every possible variety of in-stitution, in every stage of civilization, and bers are "redeemed out of every kindred and tongue and people and nation." And all these are further combined into all the endless varities of ecclesiastical organization, mon-

together conflicting churches on such a basis.
It is certain that none of the leading Protestant confessions, not the Augsburg, not the Belgic or Heiderburg; not the Westminster, not the Thirty-nine Articles would now be generally accepted by the American churches.
It is doubtful if any of the great Catholic creeds, the Athanasian, the Nicence or even the Apostles creed would afford a platform broad enough to embrace all the demonstrations couling themselves Christians. And even more difficult would it be to con-

years they have been for liften number years the great dividing forces in the Chris-tian brotherhood. One thing is certain, the age of creed-making is past." Having no saving power, dividing in their tendencies as here admitted by this venerable man of long Body of Christ, made one, into the fuil spice dor of a perfect day. If we have contributed but little to the production of this to the production of this term and the production of the series of this father of our mission.

ON WHAT GROUNDS.

The union of Christians being absolutely necessary to the conversion of the world, the question naturally arose on what basis. Was union on any one of the existing creeds possition on any one of the existing creeds possition.

tablish indu ditably this charge? If it be true, and it is, who can expect to bring together the numberless varieties of Christendom into one grand, unbroken brotherhood upon a platform utterly destitute of saving and uniting power. I pray that they may be one—one what? If the conversion is an obligation resting upon the church, and if the oneness of God's people is a necessary precedent condition of this conversion, and if union is impossible on creeds in the sense of dogmatic statement, the question still comes, how shall possible on creeds in the sense of dogmatic, statement, the question still comes, how shall the church be delivered from ecclesiastical chaos, out of all this conflict and doubt and despair? Is there no way? Has Infinite Wisdom provided no common ground upon which the men "redeemed out of every kindred and tongue, and people, and nation can stand in glorious brotherhood with one mind, one heart and one soul?

one heart and one soul?

remember as I read these extracts from a paper on Faith in the Princeton Review, I think in the year 1879. He is in search of some principle so related to the three great constituents of our nature, the intellect, the sensibility and the will, that it may involve the action of the first, the affections of the second, and the active energy of the third. And then says, "Such a principle we find in confidence in a presental beauty and this is Next came in the order of development.

After it was clearly seen and felt that no
metaphysical tenets or symbols could form
the basis of the restoration, came this declaration, "The word or testimony of the apostles is tion, "The word or testimony of the apostles is itself all sufficient, and alone sufficient to the union of all Christians."

"It was necessary," says Thomas Campbell, "to return to the same ground on which the church stood at the beginning." In the beginning the platform was wide enough, not only for the andifferentiated, but for the different actions are the same properties.

growth. In other days we were treated for this with barshest score, and counted as believers in one fact, and everybody did that. A little over a half century ago, a school teacher, in l'emisylvania, studying with all the energy of an earnest soul the redemption of claristianity from warring factions and the endless clanger of competing and conflicting exceeds, wrote in chalk above his schoolhouse door, a stagular device for such a place, it is such as place of with strange prevision, say the mighty on the endless of with strange prevision, say the mighty on the endless chart and loving heart, that all may be one in Him and in the Father, as they are coming battle with its gathering hosts, whose battle cry should be that chalk-written legend, Jesus the Christ, holding within its simplicity, power to lift man from the adysmal blackness of sin into the percent or being and blesses. In the advocacy of this truth, how far in making it the destructive differential feature of what has proved no mean movement, in how far or much have they contributed to mound or direct the tendencies of our most of those present on that first natal day? If a power to lift was proved in mean movement, in how far or much have they contributed to mound or direct the tendencies of our more all the proposed in the farmer of the sequence of the voice of the present as Mark Houndation, and we are prepared to hear more of the voice of the present as Mark Houndation, and we are prepared to hear more of the voice of the present as Mark Houndation, and we are prepared to hear more of the voice of the present as Mark Houndation, and we are prepared to hear more of the voice of the voice of the present as Mark Houndation, and we are prepared to hear more of the voice of the present as Mark Houndation, and we are prepared to hear more of the voice of the voice of the present as Mark Houndation, and we are prepared to hear more of the voice of the present as Mark Houndation, and the achieves it. Thus again: "It is in this direction that our hope of

read now, the world would wonder that it was possible for them to have been uttered. The coarseness and malignity coming from professed Christians is all but meredible and altogether apalling. Edmund Waller, of Kentucky, and a Baptist, and I think the father of John L. Waller, who was at one time president of the Revision Association, is said to have taken Mr. Campbell's adopted version with a pair of tongs and I thil it carefully upon the glowing logs as a kind of votive offering to the devil, from whom all such unholy devices as a new version of the script-Intellaencei. offering to the devil, from whom all such unholy devices as a new version of the scriptures came. Be the individual whom it may the stary is indicative of the temper of the time.

because the Baptists became enlisted in the convenent and Edmund Waller's son in the the matter of the battle. To day we have a fore-from product of the combined learners on the "the whole English-speaking ing and plety on "the prevision of that church. Once mo. I by the church of the great mind is vindicate present.

And then says, "Such a principle we find in confidence in a personal being, and this is faith. This at least is generically the faith of the New Testament, and nothing else is." A speculative statement, a belief in doctrines, in view of the above, if true, and undeniably it is, is a thing really apart from Christian life, for in respect to the three great clements of our nature, it deals with one only, namely, the intellect; a dogmatic creed has no more relation to the heart, and will.

Another thing these men saw mission same distinct vision, that the mission of the great moving world. The men of the of the great moving world. The men of the beroic age of this revolution were not scholars. They were uneducated men, in the current opening of the word. They knew men, but little of books. They had possibly heard of the Professores Humanitates, teachers of the humanities, but Latin and Greek and Hebrew lay within the boundaries of land indeed unknown to them. But after all, they were men, and large men of vast powers, as is been given us is to be a Christian. There are then, two distinct ideas of Christianity, one of which magnifies doctrine and its great sin is heresy. The other of them magnifies obedience, and its great sin is disobedience. The first enthrones a creed; the second enthrones a person. Of the second sort, not of the first enthrones a creed; the second enthrones a person. Of the second, has been a very large part of the Christianity of the New Testament; of the first and not of the second, has been a very large part of the Christianity of Christendom." I wish you carefully to note the leading declarations of this paragraph. It asserts the departure of the church from the apostolic conception, that this was induced and perpetuated by the substitution of a belief in doctrines, that a revival is needed as against the church's enemies, and for the delivery of doctrines, that a revival is needed as against the church's enemies, and for the delivery of those bewildered by apostacy, and that this can be done only by the re-assertion of the primitive Christianity which enthroned a Person and not a creed, by preaching that Christianity. How persistently we have declared these things from the beginning, through evil and good report is known to all alvised in these matters. We did not reject through evil and good report is known to all alvised in these matters. We did not reject they were all not that, but because they were all not that, but because they were faman substitutes for the Person of Christ and thereby radically changing the entire structure and essence of the Christianity of the Apostles. "Has altered," says Dr. Brookes, "our modern Christianity from what the Christian religion was in apostolic times." Brookes, our modern Christianity from what the Christian religion was in apostolic times. We aimed to return to the original personal basis; to primitive truth and apostolic methods. We have lived to see the correctness of our position vindicated by the utterances of the great leaders of living thought everywhere. I wish you now to hear in maintenance of this assertion one of the most distinguished scholars, (both theologean and philosopher) of our day and country. Mark Hopkins, a Presbyterian, which fact you will remember as I read these extracts from a paper on Faith in the Princeton Review, I think in the year 1879. He is in search of

read now, the world would wonder that i

OUR NUMERICAL GROWTH. Fifty years ago we were few, and scattered and poor; and possibly in most cases ignorant, as the world counts ignorance. But to-day what a vast multitude, anywhere from 700,000 to 1,000,000 of men and women, not ignorant, not scattered nor poor. With these numbers, with their wealth, and character, and brain, what a work ought we to do for our race and day, in giving light and life to the ignorant, bearing lessons of mora! purky to the degraded, carrying the joy of the everlasting Gospel to all mankind. In the decade comprised between 1850-1860 our numerical increase was 126 per cent., leading all others, Catholic and Protestant alike in the United States. From 1860 to 1870, covering the dark period of our war, increase was reduced to 50 per cent., while that of the Methodists was only 7 per cent., a people of whom it may be said, as Gen. Pope once said of himself, they have their head-quarters in the saddle; that is to say, they are the evangelizers par expelience of the Christian forces. These statisties were not by ourselves, but by others, and it is a wonderful showing. I do not say this to encourage a boastful spirit, but to encourage, and at the same time to give you a view of the vastness of the responsibilities. Fifty years ago we were few, and scattered

The control of the co

Seven killed and fifteen wounded are the corrected returns from the riot at Laredo. Gov. Ireland ordered troops

there to keep the peace. AN UNFORTUNATE FIRE. Many valuable pictures were burned

and pieces of statuary damaged by fire in the Pennsylvania Academy of Fine Arts at Philadelphia. INCREASING HIS MUSCLE.